

THE
CHURCH CATECHISM,

England - Church of

WITH

K

PARAPHRASES, ILLUSTRATIVE NOTES,
AND REFERENCES TO SCRIPTURE;

A L S O

An Introduction, of the Nature and Use of
Baptism, Confirmation, and the Eucharist.

TO WHICH IS ADDED,

A SUMMARY CONCLUSION.

By THOMAS PRATT.

NEWCASTLE:

Printed for the Authour, at the NEW PRINTING OFFICE,
in the SIDE.—Price THREE-PENCE.

MDCCLXXXVIII.



AN INTRODUCTION,

Illustrative of the Principles and Office of Baptism, Confirmation, and the Eucharist.

CATECHISM is a compound from the Greek, which implies an echo, or repeated sound ; so that a Catechism is no more than a short system of an instruction first taught and instilled into a person or catechumen, and then repeated upon the catechists examination.

Catechist, the person examining or asking the questions of the catechumen.

Catechising, or to *catechise*, is to examine and instruct youth (or the ignorant) in the fundamental articles (or principles most commonly) of the Christian Religion : " Without catechising no grounds and principles have ever been well laid, and where no principles are firmly established in the mind, instruction or preaching, is like a building erected upon a sandy foundation ; but where there is a sure foundation laid, in a sound knowledge of the principles of Christianity, (especially) the mind, like a house built on a rock, stands firm against the shocks of every temptation ; consequently the neglect of catechising in Parents, Masters, Tutors, &c. may be said to be denying those under their charge the means of saving knowledge for their immortal souls." Almighty God having created our first parents in righteousness and true holiness, promised LIFE to them on condition of perfect and perpetual obedience : But they, through temptation of the Devil, willfully transgressed the commandment of God, whereby they brought not only themselves, but also their posterity into a state of sin and misery, from which only the infinite wisdom and goodness of God could save us by his Grace and Mercy, through JESUS CHRIST our REDEEMER, through whom God freely offers pardon and salvation to all that truly repent, and obediently follow

and profess *Jesus Christ* to be the true *Messiah*, and *Saviour* of the world; the only *Son* and *anointed* of *God*, and who hath given us a true *revelation* of the mind and will of *God*, both by example and precept, which we are obliged to regard as our *sole rule* both in *faith* and practice; the manifest end and purpose whereof is the *Glory* of *God*, and the present and future happiness of mankind; which things are only worthy of *God*, and therefore could only come from him.

Of the Catechism, Office of Baptism, &c.

As to the form of our Catechism, it is after the primitive manner; for so we read Philip catechized the Eunuch; which also contains a short and full explication. First, of the Baptismal Vow. Secondly, the Apostles Creed. Thirdly, the Ten Commandments. Fourthly, Our Lord's Prayer; and (which was added in the 1st James' time) Fifthly, a plain explanation of the Sacrament (which was drawn up by Bishop Overal, then Dean of St Paul's, and was allowed by the Bishops, whom the King appointed to examine the same) with which addition, the best judges have declared it excels all the Catechisms that ever were in the world, both for its shortness and fullness. Another excellence is also very discernable, that is, that as all persons are baptized not into any particular church, but into the Catholic Church of Christ, so in the instructions they are not taught the opinion of any particular people, but what the whole body of Christians all the world over agree in. Our Catechism necessarily opens with Baptism, as being the first good office, therefore it will be necessary to say something of the office itself.

I. Water, therefore, which is its matter, hath so natural a property of cleansing, that it hath been made the symbol of purification by all nations, and used with that signification in the rites of all religions. The Heathens used diverse kinds of *Baptism* to expiate their crimes; and the Jews *baptize* (and ever did, and that they held it to represent purification both of heart and life is evident from their interrogating John, "Why baptizest thou then,

if

if thou be not that Christ?" which also sufficiently indicates that they, (the Jews) expected either the Messiah himself, or his attendance, would baptize, and which was necessary to them before they could become the subjects of so holy a prince as the Messiah; and consequently was a most solemn obligation, binding those who received *it* to lead such holy life) such as are admitted proselytes at large; and when any of those nations turn Jews, who are already circumcised, they receive them by baptism only; with which ceremony also they purified such Heathen women as were taken in marriage by Jewish husbands, and this is that universal, plain, and easy rite which our Lord Jesus adopted to be a mystery in his Religion, and the Sacrament of admission into the christian church.

2. Nor can any thing better represent regeneration, or new-birth, which our Saviour requires of us before we can become Christians, than washing with water: for as that is the first office done unto us after our natural births, in order to cleanse us from the pollutions of the womb; so when we are admitted into the church, we are first baptized (by which the Holy Ghost cleanseth us from the pollutions of our sin, and reneweth us unto God) and so become, as it were, spritual infants, and enter into a new life and being, which before we had not. For this reason when the Jews baptised any of their proselytes, they called it their new-birth, regeneration, or being born again. And therefore when our Saviour used this phrase to Nicodemus, he wondered that he, "being a Master in Israel," should not understand him. And even among the Greeks this was thought to have such virtue and efficacy, as to give new life as it were to those who were esteemed religiously dead. For if any one that was living was reported to be deceased, and had funeral solemnities performed upon his account; he was afterwards, upon his return, abominated of all men as a person unlucky and profane, banished and excluded from all human conversation, and not so much as admitted to be present in the temples, or at the sacrifices, till he was born again, as it were by being washed like a child from the womb. A custom founded upon the direction of the oracle at Del-

phos: for one Aristinus falling under this misfortune, and consulting Apollo to know how he might be freed from it, his priestess Pythia returned him this answer:

What women do when one in childbed lies,
That do again; so mayest thou sacrifice.

Aristinus rightly apprehending what the oracle meant, offered himself to women, as one newly brought forth, to be washed again with water. And from this example it grew among the Greeks, when the like calamity befell any man, to expiate and purify him after this manner. And thus in the Christian Church, by our Saviour's institution and appointment, those who were dead to God through sin, are born again by the washing of regeneration and renewing of the Holy Ghost, as in Tit. iii. 5. and how proper by the way) water is to typify the Holy Ghost, may be seen by consulting several texts of scripture, where water and the blessed Spirit are mentioned as corresponding one to another, see Isa. xlv. 3. Jo. iv. 14. vii. 37. 39. As to the form, our Saviour only instituted the essential parts of it, that is, that it should be performed with water, and *in the name of the Father, and of the Son, and of the Holy Ghost*; but for the rites and circumstances of the administration of it, he left them to be determined by his Apostles and the Church.

The public *baptism* of infants is what is now most commonly used, being the office appointed for infants, and designed for the same end that *circumcision* was, and did succeed in the place of it; consequently ought to be administered to the same kind of persons; for since God commanded infants to be circumcised Gen. xvii. 12. it is not to be doubted but that he would also have them to be baptized, nor is it necessary that Christ should particularly mention children in his commission: it is sufficient that he did not except them; for that supposeth he intended no alteration in this particular, but that children should be initiated into the Christian, as well as into the Jewish religion. And indeed, if we consider the custom of the Jews at that time, it is impossible but that the Apostles, to whom he delivered his commission, must necessarily understand him
as.

as speaking of children, as well as of grown or adult persons; for it is well known that the Jews baptized as well as circumcised all proselytes of the nations or Gentiles that were converted to their religion. And if any of those converts had any infant-children then born to them, before the parents themselves were baptized, they also were, at the father's desire, both circumcised and baptized if males, or if females only baptized, and so admitted as proselytes; the child's inability to declare or promise for himself, was not looked upon as a bar against his reception into the covenant: but the desire of the father to dedicate him to God, was accounted available and sufficient to justify his admission. Nor does the ceremony of baptism appear to have been used amongst the Jews upon such extraordinary occasions only, but it seems rather to have been an ordinary rite, constantly administered by them, as well to their own, as to the children of proselytes; for the Mishna, (or part of the Talmud or body of the laws and customs of the Jews, which they esteemed equal to the Scriptures, as it greatly illustrates them) prescribes the solemn washing, as well as the circumcision of the child, which I know not how to interpret, if it is not to be understood of baptismal washing: this therefore being the constant practice of the Jews, and our Saviour in his commission making no exception, but bidding his Apostles go and disciple all nations, baptizing them, &c. consequently that he intended no alteration in the objects of baptism, but only to exalt the action of baptizing to a nobler purpose, and a larger use; for when a commission is given in so few words, and there is no express direction what they shall do with the infants of those who become disciples; the natural and obvious interpretation is, that they must do in that matter as they and the Church, in which they lived, had always used to do. And we may assure ourselves, that had the Apostles left children out of the covenant, (which they did not, as we learn from these passages, "by whole households being baptized," Acts xvi. 15, 33. 1 Cor. i. 16.) and not received them as members of the church; the Jews, who took such care that their children should not want their own Sacrament of initiation, would certainly have urged this as a great ob-

objection against the christian religion; but we do not read of any such objection ever being made, and therefore we may depend upon it, that the Apostles gave them no room for it; and what makes it still more probable that children were really included, is that the scriptures no where mention the deferring the baptism of any christian's child, or the putting it off till he came to years of discretion: but that passage, 1 Cor. xii. 14. "Else were your children unclean, but now they are *holy*," which, compared with parallel original texts of the Old Testament, and the interpretation given of them by the learned Jews, that to *sanctify*, or *make holy*, was a common expression among the Jews for baptizing or washing; which is also used twice more by the same Apostle, once in this epistle, 1 Cor. vi. 11. and Eph. v. 16. And a learned author shews, that it was a common phrase with the antients to say that an infant, or other person, was sanctified or made holy, when they informed you he was baptized; which sense applied to the above quoted passage, very much illustrates what goes before it, that "The unbelieving husband is sanctified," or *as in the Greek, and which commentators agree it should be translated* 'An unbelieving husband has been sanctified by the wife,' that is, it has often come to pass that an unbelieving husband has been brought to the faith, and so to baptism by his wife; 'and an unbelieving wife has, *in the same sense*, been sanctified by her husband,' *as a proof he observes*, 'Else would your children be unclean, but now they are holy;' that is, if it were not so, or if the wickedness or infidelity of the unbelieving party did usually prevail, the children of such would generally be kept unbaptized, and so be unclean: But now, by the grace of God, we see a contrary effect, for they are generally baptized, and so become sanctified or holy.

But though no scripture could be produced that expressly mention baptism of infants, yet when we descend to the writers of the next succeeding ages, they are all unanimous in the baptism of infants; and surely they must be allowed to be competent witnesses of what was done by the Apostles themselves, for they could tell whether them-

themselves, or their fathers were baptized in their infancy, or whether it was the Apostles' doctrine or advice to stay till they were grown up to years of maturity. Clemens of Rome, A. D. 65, Justin Martyr 140, Irenæus 167, Tertullian 192, Origen 230, and about the year 250 St Cyprian, with 66 more in council with him, declared all unanimously, that none were to be hindered from baptism and the grace of God. "Which rule, saith St Cyprian, as it holds for all, so we think it more especially to be observed in reference to infants and persons newly born; so the whole council resolved, that baptism is to be denied to none that is born, and the sooner the better. The consultation was, whether they might regularly administer baptism before the eighth day; the same evidence might be produced from all the other fathers for the three first centuries, who all speak of it as a doctrine settled and established from the beginning of christianity, without once questioning or opposing it, which certainly they would have done in some or other of their works, had they known it to have been an innovation, contrary to the doctrine and practice of the Apostles. *See Wheatly on the common prayer—Dr Wall on Baptism.*

The use of godfathers and godmothers in the christian church was derived from the Jews, as well as the initiation of infants itself. And it is by some believed that the witnesses mentioned by Isaiah at the naming of his son, Isa. viii. 2. were of the same nature with these sureties. Through all the successive ages of christianity from the beginning, we find sureties continued without any scruple or interruption: for since the laws of all nations (because infants cannot speak for themselves) have allowed them guardians to contract for them in secular matters; which contracts, if they be fair and beneficial, the infants must make good when they come to age: it cannot therefore, one would think, be unreasonable for the church to allow them spiritual guardians to promise those things in their name, without which they cannot obtain salvation: and this too, at the same time, gives security to the church, that the children shall not apostatize; from whence they derive the name of sureties: whereby monitors are provided

vided for every christian, to remind him of the vow which he made in their presence, from whence they are also called witnesses; and better represent the new-birth by giving the infant new and spiritual relations; whence they are termed godfathers and godmothers. The present number is the same as was required as far up as any account can be found. In 1200 we find the same provision made as is now required by our present rubrick, of which number no parent is allowed; for parents are already engaged under such strict bonds, both by nature and religion, to take care of their children's education, that the church does not think she can lay them under greater; but makes provision, that should the parents neglect, or if it should please God to take them to himself before their children be grown up, there yet may be others on whom it shall lie that the children do not want due instructions. And for a further prevention of people's entering upon this charge before capable of understanding the trust they take upon them, 'none are to be admitted before they receive the Holy Communion.'

General Hints on Infant Baptism, &c.

As Baptism is a covenant being to be made between Almighty God and the child to be baptized, it is reasonable, that before the sureties engage in behalf of the infant, they should have some comfortable assurances that God on his part will be pleased to consent to and make good that agreement; for which purpose (Mark x. 13, 14, 15, 16) a warrant from scripture is read, whereby it appears that God is willing to receive infants into his favour, and hath by Jesus Christ declared them capable of that grace and glory which on God's part are promised in this baptismal covenant; wherefore the church, in a brief exhortation, concludes, that the sureties may cheerfully promise that which belongs to their part, since God, by his Son, hath given sufficient security that His part shall be accomplished: but this being the overflowings of God's pure mercy and goodness, which we are put in mind of by this fresh occasion, therefore the thanksgiving for our own call to the knowledge of and faith in God, and wherein

wherein we also beg of God to give a new instance of his goodness, by giving his Holy Spirit to the infant, &c. Then the sureties promise for the child that he shall observe the conditions that are required of him: in which there is only that necessary caution used which to every agreement is required; and by which method all nations and orders of men act. So much for the reasonableness of a vicarious stipulation.

I will now consider the form and nature as in the administration and catechism are set forth. As for the form it seems to have been the same in the Apostle's time: for St Peter calls baptism the 'answer of a good conscience,' which at baptism the representatives of children answer for the children; consequently *in the first* person (as the advocate for his client) because the contract is properly made with the child. For the Minister asketh, 'Dost thou in the name of this child renounce,' &c. *see the Office in the Prayer Book.* St Paul teacheth they that are baptized must 'walk in newness of life.' Hence the answer to the last question includes that answer in the catechism, 'Yes verily and by God's help so I will,' &c. Therefore every time the child is called to repeat that answer, he positively affirms the truth of his being bound to believe all that his sureties promised in his name; and renews their promise in the name of God, when he saith 'by God's help,' or, as God shall help him? consequently, he is a living member of the church, therefore looks upon himself as in the number of the children of God; so calls God 'Our heavenly Father.' All which, in the infancy of the child, the sureties, his spiritual parents, enacts for him, entering him a disciple or scholar of *Jesus Christ*, of whom every one professeth to learn and to believe and live as he hath taught in his Holy Word: and as a continual remembrancer, the sureties give the child his christian name, in order that every time that name is declared or heard, it may naturally put him in mind of all the baptismal promises, and also that he is no Jew, Turk, or Heathen, but a Christian; consequently ought as much to exceed all other professions in virtue and goodness as truth doth falsehood. For we 'name the name of Christ,' by whom we are
called

'called out of darknes into his marvellous light;' therefore every one 'should depart from all iniquity,' and 'shine as lights in the world:' For the child being added to the church is in the ready way to be saved, and may be properly said to be in a 'state of salvation, through Jesus Christ our Saviour,' without whom no man ever was, or ever can be saved. Acts iv. 12. Yet without being in that salvable state we cannot be saved. Hence the necessity 'to pray to God for his grace:' (see Mark xiii. 13. Heb. iii. 4. Rev. iii. 26) For our sufficiency is of God by his grace (Eph. ii. 7, 8) through Christ. xii. 9. 2 Cor. iv. Phil. How conformable the present stipulation is to that of the primitive church will appear if compared: for all they who were brought to be baptized were catechised, as is now the custom. See *Wheatley on the Common Prayer.*

The last thing in the office of infant baptism is the exhortation to the sureties, who are not at liberty to take the trust upon them in compliment only, and to quit it when they think proper: No! there is no renouncing what the child is not then able to take upon himself, consequently they must not acquit their trust; nor are the parents able to execute it for them. It is, from what has been said before, only the sureties duty, in which they ought diligently to labour, to fit their god-child for confirmation, and bring him to be confirmed; for till the child by this means enters the bond in his own name, the sureties must answer for all miscarriages through their neglect: but when the child is confirmed, the sureties are freed from that danger, and every other duty, but that of charity.

The Catechism was composed to prepare the ignorant for confirmation, which teacheth them what a solemn vow, promise, and profession they have made, which teaching or catechising is founded upon the institution of God himself, Deut. vi. 7. xxxi. 11, 12. Prov. xxii. 6. Jo. xxi. 15, 16. Eph. vi. 4. And also agreeable to the best examples; as Gen. xviii. 19. Luke i. 4. Acts xviii. 25. Ro. xi. 18. Tim. iii. 15. As to the Jews, they were above all things careful that their children might be instructed in the law; for which instruction they had in every

every village a person set apart (to this instructor of babes alluded the Apostle, Rom. xi. 20) who taught the law until they were 10 years of age; from 10 to 15 years of age their children were taught the Talmud. At 13 years of age the Jewish children were brought to the House of God in order to be publicly examined, and they being approved, were then declared to be children of the Precept; that is, they were obliged to keep the law, and were from thenceforth answerable for their own sins. But at 12 years of age our Saviour offered himself (Luke ii. 43, 46) to the Doctors in the Temple, who, according to Jewish phraseology, ran before the command. From this Jewish custom some think the rite of confirmation to have been deduced; but it is of more glorious example. Our blessed Lord, after his baptism by John in the river Jordan, when he was praying on the shore, the Holy Ghost descended upon him. Mat. iii. 16. And John referred to a future baptism of the Holy Ghost for their completion and perfection, John iii. 17. And this so necessary to confirm and establish them in the gospel dispensation, that our Saviour leaves a charge to his Apostles, that they should not depart from Jerusalem till they had received the baptism of the Spirit, Luke xxiv. 49. Acts i. 4, 5. ii. 1—5. The Apostles being endued with power from on high, consequently immediately knew to what use *it* was given, John xiv. 16. And to be sure *it* taught them, that the gifts and graces they had received were equally necessary to all christians whatever, that they might also be endued with such aid from the Holy Ghost, as might enable them to persevere in their christian profession. St Paul plainly intimates that the happy effects of *it* were being established in Christ, being anointed and sealed, 2 Cor. i. 21, 22. Eph. i. 13 iv. 30. The same Apostle, Heb. vi. 3. mentions the doctrine of 'laying on of hands' as well as the doctrine of baptism, among the fundamentals of religion.

The act of laying on of hands is one of the most ancient ceremonies in the world, which act was to determine the blessing pronounced to those particular persons on whom the hands were laid, so act and bless by divine authority,

Gen. xlviii. 14. And Moses as a supreme Minister over his people, Num. xxvii. 18. And our Saviour to bless and heal, Mat. xix. 13. Mark x. 16. Luke iv. 40. But at his ascension he acted by a power paramount and inherent, John xx. 22.

The dispensing of confirmation was limited to the highest order of the church, Acts viii. 14, &c. xix. 5, 6. which rite was constantly and regularly observed by the Apostles; and so ordinary, that St Paul calls it the laying on of hands, Heb. vi. 2. when at the same time they sue to Heaven to administer the spiritual unction, 2 Cor. i. 21, 32. 1 John ii. 20. 27. When we are baptised, we are only listed under the banner of Christ, marked for his soldiers, and sworn to be faithful; which conveys the Holy Ghost only as the spirit or principle of life: it is by confirmation He becomes to us the spirit of strength, whereby we are furnished with arms to withstand the enemy: it is then also that we are sealed with the Lord's signature, marked as it were for God's sheep, and so secured from being stolen by robbers. This was the language of the primitive fathers, which they support by the example both of our Saviour and his Apostles. Our Lord himself, they observe, did not enter into the wilderness, the place of temptation, before he was prepared for it by the descent of the Holy Ghost: and the Apostles, though endued with baptismal grace, and though cheered and encouraged with their Master's presence, were timorous and fearful, not daring to stand the least shock or trial, till strengthened and confirmed by the Holy Ghost. But from that instant we find they were fearless and undaunted, not moved or shaken from their faith by any apprehensions either of prison or of death. From this instance of the Apostles we may also infer, that the want of the rite, of which we are now discoursing, is by no means supplied, as some have imagined, by the ministry of the Holy Eucharist: this had been given to the Apostles by our Lord himself, and yet we see their confirmation was not afterwards the less necessary. It is true, by the ministry of the Holy Eucharist, the spirit of the ghostly strength is conveyed; and therefore in times of primitive devotion, this blessed Sacrament

ment was daily administered, that those who would be safe against their spiritual enemy, might from hence be armed with fresh supplies of the divine assistance. But still we must remember that the principal design of the Holy Eucharist is to renew the work of preceding rites, to repair the breaches that the enemy has made, and to supply fresh forces where the old ones fail: for this reason the Sacrament of the Eucharist is to be often repeated, whereas baptism and confirmation is but once administered; which shews nevertheless that confirmation, in the regular and ordinary administration of it, is as much required to go before the Eucharist, as baptism is to precede either that or confirmation; upon which account our church admitteth none to the Communion before confirmation, unless necessity require it. And indeed it may as well be imagined, that because the Eucharist conveys remission of sins, it may therefore supply the want of baptism; as that because it conveys ghostly strength, therefore there is no need of confirmation after it: or again, the Eucharist itself may as well be omitted, because prayer has the promise of whatever is asked; as that confirmation be rendered useless or unnecessary, because the Eucharist will supply us with grace. The spirit of God comes which way He pleaseth; but yet, if we expect his grace or blessing, we must ask for and seek it by those ways which he himself has thought fit to appoint. Although the miraculous powers which at first frequently attended this rite is necessarily ceased: but still the ordinary gifts and graces, and which are the more valuable benefits are the fruits and effects hereof. To cast out the Devil of lusts, to throw down Lucifer's pride, to beat Satan under our feet, or to triumph over our spiritual enemies; to cure a diseased soul, or to keep not harmed from the assaults of a temptation, or the infection of an ill example, is much more advantageous and beneficial to us, than the power of working the greatest miracles.

The *Eucharist*, or Sacrament of the Lord's Supper, St Paul saith, was ordained that we might ' shew the Lord's death till he come,' in which great point our Lord summed up all the divine instructions; and instead of the sacrifices and ceremonies, which all pointed to him, instituted a visible sign and token, of His Body broken, and His Blood shed for us, to fix our eyes and hearts upon the precious means of our redemption, and give us a standing assurance of our reconciliation with God by the blood of his cross; so we should ever remember, and be well aware of it, as the chief end of his coming, the ground of our hope and religion, as christians: for as the body is fitted to receive its proper nourishment, and must die for want of it, so by the fall we have lost the image, or life of God in our souls, and which must be restored to us in Christ; and when restored, it must be maintained and kept up by continual supplies from him, and by a due preparation of our hearts and souls to receive him: consequently the necessity of our examining ourselves concerning our willingness to partake of the Holy Eucharist; which disposition therein we ought to consider as a test of our christianity; whereby we may judge of our religious estate. The chief points of christian knowledge are contained in it; our privileges, our duties, our comforts, are therein signified and conveyed to us. The five heads of our Catechism are summed up and represented in it, enforced, or exercised by it. Hence it is very evident that these Sacraments appear to be generally necessary to salvation: the fitness or propriety of them is best known to God and to his wisdom we must submit. If they are set for the trial, support, and exercise of our faith, as standing memorials of his mercy, and a public declaration of our want of it, and trust in it, we are not at liberty to think the use of them indifferent; for they are necessary in virtue of the institution: and it will be in vain to say that they are in their own nature incapable of producing the effects which are ascribed to them. What can sprinkling with hyssop signify to my case? might a Jewish leper have said. Nevertheless the Psalmist looked through the cere-

cere-

ceremony with an eye of faith, saw spiritual comfort in it, and embraced it as a token of his cleansing from the inward leprosy of sin (compare Lev. xiv. 4, 7. and Psa. li. 7.) Thus Naaman said, 'What virtue in the water of Jordan more than any other;' and yet on trial, he was cured of his leprosy, 2 Kin. v. So some may say, how can water, by washing or sprinkling, cleanse from the defilement of sin? how can bread and wine be converted into the nourishment of our souls? Answer, by the sole will and power of God, taking effect through the sign; not for any virtue of its own, but through one as well as another of God's appointment: and He can institute sensible tokens of the necessity of our thus being cleansed and nourished; of our utter helplessness and absolute dependence on his Almighty Grace; as an act of stipulation on his part to apply *it*, and on ours to receive *it*; therefore they are generally necessary where they can be had. Those scrupling to do this, otherwise intentionally turning to God according to Christ 'we ought not judge' 'to our own master we all stand or fall:' nevertheless they, if any such there be, must curb their spiritual growth, if the following interrogatories are thought reasonable: Doth not the keeping up the memory of the transaction (if it doth no more) perpetuate and cherish a grateful sense of the same, and keep up and maintain a veneration and love of Christ? Doth it not enflame our gratitude to so great a benefactor, and consequently our zeal to fulfill all His commands? Doth not the joint action of several strengthen and tend to unite us in the common cause and to one another? If so, ought we not to celebrate as often as possible; and by so doing, do we not each renew our baptismal vow, and thereby declare each himself a Christian; so shew that we resolve by God's grace to live and die as become Christians? Is not the celebration the most significant and solemn declaration? And lastly, is it not according to the New Testament: for therein it is clear that the Apostles celebrated constantly. St Paul saith, 'I have received of the Lord,' &c. 1 Cor. xi. &c. In all religious duties we

ought to have sincerity and reverence in our hearts, and no more is required in our attendance on the Lord's Supper; indeed no more can be expected: for God remembereth that we are but dust; and as a father pitieth his children, even so doth God all them that fear him: therefore, if we profess the gospel of Christ, we are certainly obliged to obey the precepts thereof. No man can profess to be the follower of Christ, unless he practise those virtues which he both teacheth and practised. *Read Gal. v. 16. to the end.*



CHURCH CATECHISM.



INTRODUCTION.

CATECHIST. *What is your request?*

Catechumen. That you would be pleased to instruct, examine, or catechise me in the principles or catechism of the christian religion.

Catechist. *What do you understand by the word Catechism.*

Catechumen. A short system of an instruction first taught and instilled, which is required to be learned by every Catechumen, in order to his or her being confirmed by the Bishop, which the Catechumen repeateth again upon the Catechist's examination; and also prepareth both for the more profitable reading and hearing of God's Word.

Catechist. *Is an early catechising or instruction the most likely means to preserve youth.*

Catechumen. Yes; so the Wise Man teacheth: for he saith, 'Train up a child in the way he should go, and when he is old he will not depart from it.' Prov. xxii. 6.

Catechist. *Into how many parts is the Catechism divided.*

Catechumen. Five; 1st, The Christian Covenant or promises of God, and upon what condition. 2d, The Apostles' Creed. 3d, The Ten Commandments. 4th, Our Lord's Prayer. And 5th, The Christian Sacraments.

PART I. The Christian Covenant.

SECTION I. *Of the Benefits of Baptism, or the Mercies afforded on God's Part.*

✠ After every Answer may be asked what Scripture proofs have you. Let the Child transcribe the proofs from the Scripture, or he will find them collected in my Introduction to Reading, &c,

Question. *What is your christian name?*

Answer. M. or N.

Q. *Who*

Q. Who gave you this name, and when was it given?

*A.** My godfathers and godmothers in my baptism, *a* wherein I was made a member of Christ, the child of God, *b* and (*by obeying the gospel made capable of being*) an inheritor of the kingdom of heaven.

a Eph. ii. 3. Jo. i. 12, 13. iii. 5, 6. Eph. i. 22, 23. v. 23. *b* Ro. viii. 15. Gal. iii. 26, 27. Lu. xii. 32. Ro. viii. 16, 17. 1 Jo. ii. 25.

* My sureties, at my baptism, when I was (in my infancy, being of christian parents. See Acts ii. 39. 1 Cor. vii. 14.) admitted into the society of christians, and intitled to everlasting happiness after death, upon my fulfilling the christian duties, which is my greatest gain. 1 Tim. vi. 6.

SECT. II. *Of the Vow of Baptism, or the Conditions required on our Part.*

Q. What did your godfathers and godmothers then at your baptism promise for you?

A. They did promise and vow three things in my name. *First*, That I should renounce the devil and all his works, *d* the pomps and vanity of this wicked world, *e* and all the sinful lusts of the flesh. *f* *Secondly*, That I should believe all the articles of the Christian Faith. *g* *And thirdly*, That I should keep God's holy will and commandments, and walk in the same all the days of my life. *h*

d 1 Jo. iii. 8. v. 18. 2 Tim. ii. 19. *e* 1 Jo. ii. 16. Phil. ii. 3. 1 Jo. ii. 15. Lu. xii. 15. Ro. xii. 2. 1 Cor. v. 11. Eph. v. 11. *f* Gal. v. 24. Ro. viii. 13. 1 Pe. ii. 11. *g* Jo. iii. 36. xvii. 3. Mar. xvi. 16. *h* Mat. xxviii. 20. Eph. ii. 10. Lu. i. 74. 75.

Q. Dost thou not think that thou art bound to believe, and do as they (thy godfathers and godmothers) have promised for thee?

A. Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called i me to this state of salvation, *j* through Jesus Christ our Saviour.

Saviour. And I pray *k* unto God to give me his grace, *l* that I may continue in the same (*state of salvation*) unto my life's end.

i Ro. i. 16. 2 Tim. iii. 15. *j* Jo. xv. 5. 2 Cor. iii. 5. Phil. i. 6. *k* Tit. iii. 4, 5. 2 Tim. i. 9. Eph. ii. 8. *l* Lu. xi. 13. Heb. iv. 16.

PART II. The Christian Faith.

SECT. III. *Of the Creed.*

The second thing promised at your Baptism as most necessary to be believed, was the twelve Articles of the Christian Faith, revealed by Christ in the Holy Scriptures, which the Apostles' Creed doth briefly set forth; therefore it is requisite you should have the same in memory, and also the proofs from Scripture.

Q. First, *What are you taught to believe concerning God the Father?*

I. I believe in God the Father Almighty, Maker of heaven and earth.

Jo. iv. 24. 1 Tim. vi. 16. 1 Kin. viii. 27. Jer. xxiii. 24. Psa. xc. 2. 1 Tim. vi. 16. Rev. iv. 8. Job xxxvii. 23. xxxvi. 26. Psa. cxlv. 3. 1 Cor. viii. 4. Eph. iv. 6. Psa. lxii. 11. ciii. 19. Gen. i. 1. Acts iv. 23. Heb. xi. 3. Nehe. ix. 6.

SECT. I.

P A R A P H R A S E.

I. I assent to this as infallibly true, being delivered by the Apostles and Prophets, who were moved and acted by the inspiration of God. God is a Being of infinite perfection, an eternal Spirit, essentially necessary and actual of himself, and causative of all other beings, on whom all depend, and by whom they are governed; and the eternal Father of Christ, for whose sake He is also our heavenly Father, maker of the world and all things in it by his word in six days, for his own glory, which he still preserveth by the same word of his power. Hence appears the ingratitude in disobedience to wisdom, for all that man freely and without merit has received: yet the same great benefactor consoleth us, in that he will not despise the work of his own hands (or word) those who, in obedience through hope and faith, trust in him, who both can and will, on such conditions, help us.

SECT. 4. *Of God the Son; particularly his Names, Offices, and Relations.*

II. And in Jesus Christ, his only Son our Lord.

1 Tim. ii. 5. 1 Cor. viii. 6 Eph. i. 5. Mat. i. 21. xviii. 18. Jo. i. 18. 1 Jo. iv, 9.

SECT. 5. *Of Christ's Humiliation.*

III. Who was conceived by the Holy Ghost, born of the Virgin Mary.

IV. Suffered under Pontius Pilate, Was crucified, dead and buried, He descended into Hell (*or his soul was separated from his body*).

Jo. i. 14. Gal. iv. 4. Heb. ii. 16. Mat. i. 26. Lu. i. 22, 23. Heb. ii. 9, 17. Gal. iii. 13. Ro. v. 10. Heb. ix. 26. 1 Jo. ii. 2. Psa. xvi. 10.

SECT.

P A R A P H R A S E.

II. I believe in Jesus (the Saviour): Christ the anointed, with the Holy Ghost, and with power, to be a Prophet, a Priest, and a King, in order to his perfecting our salvation: the Sovereign Lord of Lords, Jehovah, to whom belongeth absolute dominion over all, and obedience from all; in whom are two natures; *first*, that of God; *secondly*, that of man. In respect of the Divine, he is called the only begotten Son of God, of the same Divine Essence with the Father. In respect of his human, he is called the Son of Man, God manifest in the flesh.

III. We confess Christ without sin; for he being conceived only by the operation of the Holy Ghost, was most holy in his human soul and body: and it was necessary he should be of the lineage of David, that he might fully appear to be the promised Messiah, the seed of the woman capable to redeem us, by paying our debt in the same human nature in which it was contracted.

Miriam in Hebrew, is the same as *Mary* in Greek.

IV. Under the Roman Governor in Judea, in his human nature, both in soul and body: his divine could not, as exemplified by the sacrament teaching us, that as the bread and wine is not converted into the substance of the body and blood of Christ, so neither is Christ's human nature into his divine: so St Peter, "Christ suffered for us in the flesh; was put to death in the flesh, but quickened in the spirit." In this article are the three degrees of Christ's humiliation; that is, his birth, death, and burial. Next follows the degrees of his exaltation, namely, his resurrection, ascension, and glorification in heaven.

SECT. 6. *Of Christ's Exaltation.*

V. The third day he rose again from the dead.

Ro. iv. 25. viii. 34.

VI. He ascended into heaven, and sitteth at the right hand of God the Father Almighty.

Acts i. 9. Eph. iv. 8. 1 Pe. iii. 22. Eph. i. 20. 21. Heb. x. 12. ix. 24. Ro. viii. 34. 1 Jo. ii. 1. 1 Thes. iv. 16.

VII. From thence he shall come to judge the quick and the dead.

Acts i. 9, 10, 11. x. 42. 2 Cor. v. 10. Eccle. xii. 14.

SECT.

P A R A P H R A S E.

V. As Isaac was in figure raised from the dead, (Heb. xi. 17) so Christ did really rise again: the same body and soul which were by death separated, were in his resurrection reunited (Ro. iv. 25.) and raised again for our justification on the third day, which was the first day of the week, and in memory of his resurrection is ever since called the *Lord's Day*: after which he continued forty days upon earth, VI. and then ascended locally and visibly, in the whole nature of man united to the divine, into the heaven of heavens, where the glorified saints and angels live and enjoy God; where, as a King and Judge, he took up his abode in a state of majesty and power above all creatures in heaven and in earth, Heb. i. 3, 4. 1 Peter, iii. 21. Phil. ii. 9, 10, 11. Eph. i. 20, 21, 22. Matt. xxviii. 18. Jo. v. 21, 23. 1 Tim. vi. 15. also over the church, according to his promise, that the gates of hell shall not prevail against it; that as the Father ordereth all things for the good of the world in general, so Christ the Son doth for his church in particular, that all things may work together for the good of that, and every sound member in it, Ro. viii. 28. Christ Jesus is a priest for ever, whose priesthood is unchangeable, ever living to make intercession for them who come unto God by him; for although we often read he died for all; it is no where written he intercedeth for any but such as believe in him; therefore none are saved that will not believe in him, nor come unto God by him. See *Dr Beveridge's Catechism*.

VII. Christ at the end of the world as man, yet being God too, shall come the second time from heaven, with great glory, to judge the world, reviewing and examining all men's lives, and call them to account for all things done in the body, whether secret or open, good or evil; and that by the books of God's omniscience, of life, of man's conscience, and that of the holy scriptures: after which he will pronounce judgment on all, justifying

SECT. 7. *Of God the Holy Ghost, and the remaining Articles of the Creed.*

VIII. I believe in the Holy Ghost.

1 Cor. vi. 11

IX. *I believe in the Holy Catholic Church; the communion of Saints.*

Acts xi. 42. 1 Cor. xii. 26. Eph. iii. 6.

X. *I believe in the forgiveness of sins:*

Ro. vi. 23. Matt. xxv. 46. Acts xxvi. 18. Lu. xxiv. 47.
Eph. iv. 32. 2 Cor. v. 19. Eph. i. 7. Acts iv. 12.

XI. I

P A R A P H R A S E.

the righteous, and condemning the wicked, unto which the saints shall give their approbation. Then shall the apostate angels too, be judged, for they also are reserved unto the judgment of the great day, which they know, as appears from their saying to Jesus Christ, "Art thou come to torment us before the time." Mat. viii. 29.

VIII. I believe in the Third Person of the Divine Essence, proceeding from the Father and the Son, Jo. xvi. 14. and called the Spirit of Christ, and of the Son, as well as the Spirit of God, furnishing our hearts with spiritual and saving graces by his work of sanctification, 1 Cor. iii. 16. and vi. 19. which maketh it plain that the Holy Ghost is God; for it is God's inhabiting only that maketh a place to be a temple of God; as also from our Saviour's saying, that the sin against the Holy Ghost shall not be forgiven. What this sin is we learn from the occasion, see Matt. xii. 22—32. Mark iii. 22—30. From hence it appears that this sin is a blasphemy when a man calleth the works of Christ, done by the Spirit of God, the works of the devil; by which Jesus Christ is made an impostor. To avoid this sin, it behoveth us of this age not to say any thing against God's Holy Spirit.

IX. The corporation, or general family of all true believers of the church militant, or on earth. The communion, or society of holy persons acceptable to God by faith in Jesus Christ, having the spirit of God to direct and assist them, and his Holy Angels to keep them in all their ways: having a peculiar fellowship, or communion, both with the Father, and with his Son Jesus Christ; although they be many, are one body in Christ, having all access by one Spirit to the Father.

X. As the communion of Saints is the first privilege of the Catholic Church, so this is the second, which is preached to all men, in the name of Christ, and sealed in Baptism, but not communicable to the fallen Angels.

XI. *I believe in the resurrection of the dead.*

Jo. v. 28, 29. 2 Cor. iv. 14. Phil. iii. 21. 1 Cor. xv. 53.

XII. *And I believe in the life everlasting. Amen.*

Matt. xxv. 46. Jo. vi. 47. Matt. xxii. 30. 1 Pe v. 4.
1 Cor. vi. 9. Matt. xxv. 46. Mar. ix. 44. Matt. xxv. 41.
2 Thes. i. 7, 8, 9.

C

Q. *What*

P A R A P H R A S E.

Sin is the transgression of the law of God, which whether in thought, word, or deed, is sin, and threatened with death by God himself, Ro. vi. 23. Gen. ii. 17. Gal. iii. 10. and only can be forgiven by Him, against whom committed, called *actual Sin*.

Original Sin is the sinfulness of man's nature.

I believe that in the Holy Catholic Church, all that are of the communion of Saints in Christ, they have redemption through His blood, even the forgiveness of sins. As all have sinned, so are liable to the wrath of God; but upon their repentance and faith in Christ are discharged, or bought off by the blood of Christ, which was shed for many; for as many as obediently believe in Him, have the remission of their sins, and are justified. Christ having been made a sin-offering for them to that end, that they might be made the righteousness of God in him; and Phil. iii. 9. so having such perfect righteousness, as that is in Christ, they are justified, or accounted righteous before God, whereby the breach is repaired, Ro. v. 19. so have peace with God, through our Lord Jesus Christ, Rom. v. 1.

XI. This is the third privilege, and founded upon the power and good pleasure of God, whose own word we have not only in the new testament, but likewise in the old, which all the Jews believed, except the Sadducees; whose weakness is shewn in their question to our Lord, who answered, "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham," &c. Matt. xxii. 31. 32. Ma. xii. 26. 27. for all live unto God: the patriarchs were dead, yet God said to Moses Exo. iii. 6. 15. that he was their God, which could not be, if they should always continue in a state of death; for he is not the God of the dead but of the living, which is very fully set forth, 1 Cor. xv. 20. &c. Rev. xx. 12. &c. in so much that I believe that all mankind that ever did, or shall die, shall be raised to life at the last day, see Acts xxiv. 15.

XII. This enjoins the fourth privilege, which is the fruition of all true happiness in soul and body; when every faculty shall be perfectly enlightened and sanctified; and the body spiritualized,
and

Q. What dost thou chiefly learn in these articles of thy belief?

A. First, I learn to believe in God the Father, who hath made me, and all the world. Secondly, in God the Son, who hath redeemed me and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me and all the elect people of God. Or, assisteth all devout christians in their duty. Fourthly, I learn that there is a church or society of christians spread over the earth, whose profession is holiness; who partake in common of the privileges of the Gospel; and upon repentance and faith, are entitled to the forgiveness of sins, and a glorious resurrection unto eternal happiness.

Matt. xxviii. 19. 1 John v. 7. 2 Cor. xiii. 14.

Q. First, I observe you make a distinction of persons. Secondly, a sameness of nature. Thirdly, a diversity of offices or operations?

A. Yes; First, Father, Son and Holy Ghost, are three persons. Secondly, and one God only. Thirdly, the Father createth, the Son redeemeth, and the Holy Ghost sanctifieth.

PART III. The Christian Obedience.

SECT. VIII. *Of the Ten Commandments, or Moral Law.*

A belief of the doctrine of christianity is a gracious work of the Holy Spirit, whereby the heart of man is enabled to assent unto and rely upon the word of God's truth, and in general the whole holy scripture, which is the principal foundation on which the human understanding

P A R A P H R A S E.

and exceedingly glorified: opposed to which is everlasting death, which consisteth in the loss of God's presence, and all other comforts, and in enduring the sting of conscience, and hell torments for ever.

ing can build its faith, and which, as our indispensable duty, we are obediently to observe, and particularly the *moral law* as the revealed will of God. The first three commandments of the first table or our duty to God, we have engraven on our minds, consequently are sensible and conscious of our duty and obligation to observe them: but the fourth is a positive precept by the word of God, who chargeth us to remember the sabbath-day and hallow it, because God made all things in six days, then ceased to make any thing, therefore he blessed and sanctified the sabbath-day, to shew that he would always have a sabbath or day of rest once in seven days. On the children of Israel's departure out of Egypt, which was probably on the sabbath-day, Deut. v. 15. the day of their redemption out of slavery, and a type of our redemption by CHRIST, consequently plainly signifying that when our redemption should be accomplished by *him*, the sabbath should be kept on the day which our Redeemer rose again, and so rested from the death which he suffered for our redemption, which was the first day of the Jewish week, nevertheless, for ought we know, really the seventh day from the creation; so that God rested from his works both of creation and redemption the same day; both which we then commemorate, which after the resurrection God particularly distinguished, see Jo. xx. 19.—26. Acts ii. 1. xx. 7. 1 Cor. xvi. 2. Rev. i. 10. Therefore an indispensable duty on us to be kept as our church ordereth, Can. xiii. The other six commandments, called the second table, teacheth our duty to mankind in general, which every obedient person observeth, making and delighting in them as the chief food of his mind; for he knoweth that his Saviour came not to destroy the law, but to fulfil it; not as a covenant, but as a rule of duty and obedience; wherein we must understand that in every commandment the general thing express'd comprehends under it all such particulars as either directly depend upon it, or may fairly and reasonably be reduced to it. The seventh forbids only the sin of adultery, yet we understand it to extend to all manner of fornication, uncleanness, lasciviousness; not only to all unchaste actions, but to all wanton words, thoughts, desires, &c.

That where any duty is required, or any sin forbidden, we are to account ourselves obliged thereby to use all such means as may enable us to fulfill the one, and to avoid the other; and that wheresoever we are forbidden to do any thing ourselves as sinful, there we are to take care that we be not partakers of other men's guilt, who do commit what was forbidden, by advising, assisting, encouraging, or otherwise aiding and abetting them in it. The 10th we must look upon not so much a single commandment, but as a general caution given to us, with relation to the several duties of the second table, which ought to govern and influence us accordingly. But if we consider the demands of the law, which is perfect obedience, being a stranger to forgiveness of the least failure, none can fulfill them but by one spiritual grace which is love. He to whom Christ is become the end of the law for righteousness, by obeying it in his room, is zealous to keep it, for the propensity of the new nature is to obedience. The enforcing of duty some call moral preaching, but St Paul called it preaching the faith to Felix, when he insisted on righteousness, temperance, and judgment to come. Christianity is a practical science, teaching all that believe in Christ to be careful to maintain good works. Those that would separate faith and obedience, they break down the fences of virtue, loose the bandages that hold society together: "Speak evil of no man" which, if daily attended unto, would prevent much mischief. We are never to speak evil of any one untill we have first spoken to him: the latter may do him good, but the former will do him harm: perhaps he may convince us of the falsehood of the report, or of his sorrow for what hath happened; in both which cases the backbiting tongue should cease, otherwise it will meet with an angry countenance both from God and good men.

Q. The third thing that was promised in your name at your baptism, was to keep God's commandments, therefore tell me how many there be?

A. Ten.

Q. How

Q. How do you know them to be God's commandments?

A. Because they are the same which God spake in the xxth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, which was the house of bondage; which law our Saviour and his Apostles confirmed and explained.

See Matt. v. vi. vii. xix. 17. xxii. 37. Ro. vii. 12.

Q. Repeat the Commandments?

I. Thou shalt have none other God but me.

Matt. iv. 10.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God, am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me and keep my commandments.

1 Cor. x. 14. 2 Cor. vi. 16. 1 Jo. v. 21.

© 3

III. Thou

Q. What doth God require as thy duty towards him in this commandment?

☞ Repeat this question after every commandment.—The like number in the duty towards God and your Neighbour is the answer or illustration of the commandment.

A. I. To believe in God, a to fear him, b and to love him c with all my heart, with all my mind, with all my soul, and with all my strength:

a Heb. xi. 6. Ro. iv. 20. *b* Lu. xii. 5. 1 Pe. ii. 17.
c Mar. xii. 30. Eph. vi. 24.

II. To worship him, *d* to give him thanks, *e* to put my whole trust in him, *g* to call upon him, *i*

d Jo. iv. 23. Mat. iv. 10. Lu. xxiii. 41. Acts xx. 36.
e Eph. v. 20. Heb. xiii. 15. *g* 1 Tim. iv. 10. v. 7.
i Mat. vii. 7. Eph. vi. 18. Col. iv. 2.

III. To

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.—Mat. v. 34. Ja. v. 12.

IV. Remember that thou keep holy the Sabbath day; *n* six days shalt thou labour and do all that thou hast to do, but the seventh day is the sabbath of the Lord thy God. *p* In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man servant, and thy maid servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

n Isa. iv. *p* Eccclus. xxxiii. 8. Mar. ii. 23, &c. Deu. xxxiii. 24, 25. Lu. vi. 9. Jo. xx. 19. Acts xx. 7.

III. To honour *not* prophane, by false and needless oaths or curses, his holy name *k* and his word, *l*

k Psa. xcix. 3. 1 Tim. vi. 1. 1 Cor. x. 31. 1 Col. iii. 16. Ja. i. 21, 22. Lev. x. 3.

IV. And to serve him truly all the days of my life.

†† In this last sentence is contained the sum of this table.

SECT. 9. Of our duty towards our Neighbour.

Q. Repeat the Commandments in the second Table?

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou

Q. What is required as thy duty towards thy Neighbour in this commandment?

A. V. To love, honour, and succour my father and mother; *o* to honour and obey the King, and all that are put in authority under him, *q* to submit myself to all my governors, teachers, spiritual pastors and masters,

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.—Lu. iii. 14.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his, *or any persons.*

PART

ters, *r* to order myself lowly and reverently to all my betters, *s*

o Matt. xv. 4. Eph. vi. 1, 4. 1 Tim. v. 4. Heb. xii. 7. 1 Chron. xxviii. 9. Prov. xix. 18. *q* Ro. xiii. 1. Tit. iii. 1. 1 Pe. ii. 13, 14. *r* Heb. xiii. 17. 1 Tim. v. 17. Eph. vi. 5, 6. Tit. ii. 9, 10. 1 Pe. ii. 18. Col. iv. 1. *s* 1 Pe. v. 5. Eph. v. 21.

VI. To love my neighbour as myself, *t* and to do to all men as I would they should do unto me; *u* to hurt no body by word or deed; *v* to bear no malice nor hatred in my heart; *w*

t Eph. vi. 9. Ja. ii. 8. Jo. xiii. 34. *u* Matt. vii. 12. Lu. vi. 31. *v* Ro. xii. 17, 18. *w* Eph. iv. 31.

VII. To keep my body in temperance, soberness, *x* and chastity;

x Lu. xxi. 34. Ro. xiii. 13. Eph. v. 18.

VIII. To be true and just in all my dealings, *y* to keep my hands from picking and stealing; to learn and labour truly to get my own living; *z*

y 1 Thes. iv. 7. 1 Cor. vi. 18. Eph. v. 5. Heb. xiii. 4. Col. iii. 8. *z* Rom. xiii. 7, 8. Lev. xxv. 14. Jer. xxii. 13. Eph. iv. 28. 1 Thes. iv. 6, 11. 2 Thes. iii. 12

IX. And to keep my tongue from evil-speaking, lying and flattering; *constantly to speak the truth in love;*

X. Not to covet or desire *to get* other mens goods *indirectly*, but to do my duty in that state of life, unto which it shall please God to call me.

Ja.

Ja. i. 26. iv. 11. Tit. iii. 11. Eph. iv. 25. Col. iii. 9. Rev. xxi. 8. Mat. vii. 1. 1 Cor. xiii. 5. Lu. xii. 5. Heb. xiii. 5. Acts xx. 33, 35. Lu. xi. 41. Eph. iv. 28. Phil. iv. 11. 1 Tim. vi. 8. Heb. xiii. 5.

Q. What dost thou chiefly learn by these commandments?

A. Two things; my duty towards God, and my duty towards my neighbour, so reduceth the ten to two, according to our Saviour, who saith thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, this is the first and great commandment, and the second is like unto it, thou shalt love thy neighbour as thyself; on these two hang all the law and the prophets.

PART IV. The Christian Prayer.

SECT. 10. *Of the Lord's Prayer.*


As our help standeth in the name of the Lord, who has told us to ask, Matt vii. 7. and in Ja. iv. 2. it is declared if we have not, it is because we ask not, but our sufficiency is of God, who giveth wisdom to all men, who ask in the name of Jesus Christ, the one mediator between God and man, without whom we can do nothing: but St Paul declareth, Phil iv. 13. "I can do all things through Christ that strengtheneth me." And our Saviour saith, Lu. xi. 13. to encourage us, "If ye then being evil know how to give good things unto your children, how much more shall your heavenly Father give the Holy Spirit (or special grace) to them that ask him. Therefore we ought to watch and pray in sincerity of heart, through Christ, with fervency and perseverance.

Q. Into how many parts is the Lord's Prayer divided?

A. Eight; the first is the preface; the three following teach us to pray that God may be glorified; the next three teach us daily to pray for all things requisite both for soul and body; which want only a believing prayer to obtain. God is Almighty, therefore will be sought,

sought; He is Goodness to the penitent, and therefore will be found. Psa. cxlv. 18, 19, 20. The conclusion is called the Doxology, which is both a form of thanksgiving, see 1 Chron. xxix. 11. and shews the reason why we offer these petitions. *First*, God's dominion over all. *Secondly*, His power, or Almighty ability to command. *Thirdly*, Glory, or honour from his goodness and greatness, which is due to him from all creatures. *Fourthly*, For ever, that they all originally, eminently, and eternally, belong only to God, though temporally to earthly Princes; whose duty it is as much as ours to give all diligence to make their calling and election sure.

Q. As thou art not able to do any thing pleasing and acceptable to God, without his special grace, which thou must call for by diligent prayer, Rehearse therefore that special form which Christ taught. See Matt. vi. 5—13. Lu. xi. 2.

 After every Petition, ask, What do you desire of God in this Petition.

A. Preface. Our Father who art in heaven,
 1st. Hallowed be thy name. 1 Cor. x. 31.
 2. Thy kingdom come. Tit. i. 2. ii. 13.
 3. Thy will be done on earth as it is in heaven.
 Psa. ciii. 20, 21.

4. Give

Q. What do you desire of God in our Lord's Prayer?

A. I desire my Lord God our heavenly father, who is the giver of all goodness,

1. To send his grace unto me and all people, that we may worship him, serve him, and obey him as we ought to do, to his honour and glory, by an useful and exemplary life and conversation.

2. So the kingdom of truth and righteousness prevail to the full establishment of the gospel.

3. We obeying his revealed will, as readily, speedily, faithfully, and constantly, as it is by the Angels.

4. And

4. Give us this day our daily bread.

5. And forgive us our trespasses as we forgive them that trespass against us. Matt. vi. 14, 15. Mar. xi. 25. Lu. vi. 37.

6. And lead us not into temptation; but deliver us from evil. 1 Cor. x. 13. 2 Pe. ii. 9.

Conclusion. For thine is the kingdom, the power and the glory for ever and ever. Amen.

4. And I pray unto God that he would bless to us all things that be needful both for our souls and bodies.

5. And that he will be merciful unto us, and forgive us our sins; *being by his grace enabled freely to forgive others.*

6. And that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death.

Matt. vi. vii. 8. xxi. 22. Jo. xvi. 23. 1 Jo. v. 14.

Doxology. And this I trust he will do of his infinite mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. Or So be it. Or O Lord hear me.

PART V. The Christian Sacraments.

SECT. 11. *Of the two Sacraments; and first of Baptism.*

1. Q. *How many Sacraments hath Christ ordained in his Church?*

A. Two only, as generally necessary to salvation, that is to say, *the first is Baptism; and the other the Supper of the Lord.*

2. Q. *What meanest thou by this word Sacrament?*

A. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ him-

himself, as a means whereby we receive the same grace, and a pledge to assure us thereof.

3. Q. *How many parts are there in a Sacrament?*

A. Two; the outward visible sign, and the inward spiritual grace.

4. Q. *What is the outward visible sign, or form in baptism?*

A. Water; wherein the person is baptised in the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 19.

5. Q. *Why is baptism in the name of the Father, and of the Son, and of the Holy Ghost.*

A. *Because God is the authour of this religion, into which by baptism we are received, the Son the revealer of it to mankind, and the Spirit enabled the Apostles to confirm it, the same Spirit is still the director of all good christians.*

6. Q. *What is the inward and spiritual grace?*

A. A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace. Rom. vi. 4, 11. 2 Cor. v. 17. Eph. ii. 3.

7. Q. *What is required of persons to be baptised?*

A. Repentance, whereby they forsake sin; and a sincere faith, whereby they stedfastly believe the doctrines of the gospel, the promises of God made to them in that Sacrament. Acts ii. 38, 41. viii. 37. Mar. xvi. 16.

8. Q. *Why then are infants baptised, when by reason of their tender age they cannot perform them, (i. e. faith and repentance.)*

A. Because they promise them both by their sureties, which promise, when they are come to age, themselves are bound to perform. Matt. xix. 14. Gen. xvii. 14. Deut. xxix. 10, 11, 12. Acts ii. 39. 1 Cor. vii. 14.

SECT. 12. *Of the Lord's Supper.*

9. Q. *Why was the sacrament of the Lord's Supper ordained.*

A. For the continual remembrance of the sacrifice of the

the death of Christ, and of the benefits which we receive thereby. Lu. xxii. 19. 1 Cor. xi. 26. Matt. xxvi. 28. Heb. ix. 26. 2 Cor. v. 21.

10. Q. *What is the outward part or sign of the Lord's Supper?*

A. *Both bread and wine, which the Lord hath commanded to be received, in remembrance of his sufferings and death.* 1 Cor. xi. 23, 24, 25.

11. Q. *What is the inward part, or thing signified?*

A. *The body and blood of Christ, signified by the bread and wine, which are verily and indeed taken, and received spiritually by the faithful, in the Lord's Supper.* 1 Cor. x. 16.

12. Q. *What are the benefits whereof we are partakers?*

A. *The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are strengthened and refreshed by the bread and wine.*

OR, *The strengthening and refreshing of our good dispositions to imitate the virtues of Christ, whose death we thankfully commemorate.*

13. Q. *What are the four things required of them, the communicants, who come to the Lord's Supper?*

A. 1st, *To examine themselves whether they sincerely repent of their former sins, stedfastly purposing henceforth to lead a new life.* 2^{dly}, *to have a lively faith in God's mercy through Christ.* 3^{dly}, *to have a thankful and truly devout remembrance of Christ's death.* And 4^{thly}, *to be in charity with all men, whereby must needs discern the Lord's body.* d 1 Cor. xi. 27, 28, 29, 31. e 1 Cor. v. 8. f 2 Cor. xiii. 5. Heb. x. 22. g Rom. v. 8. 1 Cor. vi. 20. h Matt. v. 23, 24. 1 Cor. 10. 17. Eph. v. 2. 1 Jo. iv. 11.

Wm

The CONCLUSION.

Q. FROM the Catechism instilled and Scripture aphorisms produced confirming the same, what do you learn to be the first principles of both natural and revealed religion?

A. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. xi. 6.

Q. How is it certainly known by all that there is a God?

A. For the invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and Godhead, Rom. i. 20. as well as in time past declared by the Prophets, and now in these last days spoken to us by his Son, Heb. i. 12. And in the beginning he created all things in their first estate very good, and made man in his own image and likeness, and endued him with *liberty* in regard to the beginnings of evil and vanity, Ja. i. 13, 14. For God is eternal, immortal, invisible, omnipotent, omnipresent, and omniscient or infinite in understanding—that the darkness hideth not from him, but the night is as light as the day—who knoweth our downsitting and uprising, and understandeth our thoughts afar off.

Q. As man was created in the image of God, and endued with a reasonable soul in innocence and obedience to God's law, what use did he make of that liberty?

A. Man presumed to imagine that good and evil had their own principles and beginnings, and not that God's laws were the rules thereof.

Q. What laws were established at the creation?

A. The unerring laws which we call nature; which by the providence of God every thing observeth.

D

Q. Whence

Q. Whence proceedeth the breath of life?

A. Neither from heaven, or earth, nor from nature, but immediately from God.

Q. Did the defection of man, in lusting after that imaginary knowledge, of being guided by his own light, and not in obedience to God's law, proceed from malice or temptation of man?

A. The Devil of malice rebelled against the power of God in heaven, from whence being driven, in malice, insinuated, suggested, and instigated the attempt of attaining such principles; consequently malice in the *adversary*, which tempted man.

Q. Then by this defection, God in justice subjected all things to corruption?

A. Hence ensued vanity and death, and proneness to disobedience, which our Church calleth sensuality.

Q. But by the freedom of the grace of God, in his mercy, has he not turned this defection to his glory, by a restitution, as touching a Mediator the word of the promise?

A. Yes, though the word of God's law became through the fall, frustrate as to obedience, yet there succeeded the greater word, that of the promise; that the righteousness of God might be wrought by faith through Jesus Christ the word of promise, which as well as the law of God, endureth for ever. By Jesus Christ the work of man's redemption and restitution is accomplished, to an estate more glorious than at the creation; for by creation man's estate was below angels, whereas by redemption it is above angels. And St John declareth, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

Q. Doth the Catechism teach the promises of God to mankind through Jesus Christ, and the conditions required of man by God, and knowledge of the means whereby to convey his grace to assist and confirm us in our duty?

A. The

A. The Catechism doth summarily teach both the nature of the christian covenant, (the promises of God is declared to us) and the conditions on which we may become partakers of its promises ; and we are particularly instructed both how we ought to pray to God, and what those Sacraments are which are necessary to be administered unto, and received by all of us.

Q. What do you mean by confirmation ?

A. The solemn laying on of the hands of the Bishop on such as have been baptised and are come to years of discretion, and have been duly instructed in the principles.

Q. Are the sureties obliged to see the children they represent duly instructed, and brought to be confirmed ?

A. They are certainly obliged as far as a solemn promise, made in the presence of God, and in a matter not only lawful, but pious and charitable, can oblige them. Nor can it be imagined how any, who take such an obligation upon them, can think of answering either to God or their conscience, if they neglect to fulfill the same.

Q. What is required of persons to be confirmed, so that they may thereby fully take upon themselves the performance of the conditions of baptism ?

A. 1st, That they be of a capacity to understand the nature of their baptismal covenant, what God therein promises to us, and what we are thereby obliged to believe, and do, in obedience to his will. 2dly, That they be not only capable of this knowledge, but be actually instructed in these things. 3dly, That having a clear sense of what was done for them by their sureties at their baptism, they be now ready and desirous, in their own persons, to ratify and confirm the same. And, that in testimony of their sincere resolutions to do what they here promise and vow, they do now truly repent of all their sins, and stedfastly resolve, by the grace of God,

God, to go on in a constant obedience to God's commands unto their lives end.

Q. Did the Apostles practice such an imposition of hands?

A. So we read, Acts viii. 17. "Then laid they their hands on them, and they received the Holy Ghost." xix. 6. "And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophesied."

Q. Then does the Bishop convey the Holy Ghost by laying on of hands?

A. It is not said he doth, nor did the Apostles themselves do it. They laid on their hands, God gave the Holy Ghost to those on whom they laid them. And we piously presume, that by the fervent prayers of the Bishop and the church, those on whom he now lays his hands shall receive the Holy Ghost, if they do but worthily prepare themselves for it.

Q. Is there any promise of God, on which to build such a hope?

A. A general one there is, and such as may in this case, above any, be depended upon by us. see Ja. v. 16. Eph. vi. 18. 1 Tim. ii. 1—3. For, *first*, we are directed to pray not only for ourselves, but for one another also. To encourage us hereunto, Christ has promised us to grant whatever is piously asked of him, Matt. xviii. and Lu. xi. 9. particularly he has declared, that "God will give the Holy Spirit to them that ask it." Add to this, that it has always been accounted a part of the ministerial office, not only to instruct but to pray for, and bless the people, Lev. ix. 22, 23. Num. vi. 23—25. Deu. x. 8. 2 Chron. xxx. 27. 1 Sam. ii. 30. When therefore the Bishop and his congregation solemnly join together, to beg of God the grace of his Holy Spirit, in behalf of such persons as these, who have now dedicated themselves a new to his service; how can we but reasonably believe, that God will grant their

request, and give his Holy Spirit to those for whom he is thus earnestly and solemnly asked of him.

Q. How does this ordinance give a satisfaction to the Church?

A. By its being openly transacted in the face of the church. The person was perhaps privately baptised. The vow which was made by others in his name, being solemnly renewed and ratified by himself, and he is now established in the communion of the church by a chief pastor. And also the sponsors, who became sureties both for the good instruction and education of the person for whom they answered, being thereby fully acquitted and discharged of their trust.

Q. What is signified by baptism to us, as by the merits and intercession of Jesus Christ we are called to a state of salvation?

A. A seal, that God will in Jesus Christ be our God and reconciled father, and Christ will be our Saviour, and the Holy Ghost our sanctifier, if we will unfeignedly consent; that is, if penitently and belivingly we give up ourselves to God the Father, Son, and Holy Ghost; in those resolutions, we are assured, as a deed of gift, of Christ, and pardon and salvation to all such as by true faith and repentance sincerely turn to God.

Q. Are they not to blame who come to the Lord's supper, without either being confirmed, or desirous of such a state, as to render them fit subjects thereof?

A. Certainly they are blameable; for they not only break the orders and disobey the command of the church, in slighting this apostolical ceremony, (it if be no more) but seem ashamed to own their christian profession, and to despise the prayers of the devout; for such graces as ought earnestly to be desired, and cannot by any more effectual means be obtained of God, than by a pious and reverend participation of this holy ordinance.

Q. How often ought any christian to be confirmed?

A. By confirmation is understood a solemn ratifica-

tion of our baptismal vow, or covenant in our own person. Now no person ought to be baptized more than once; nor therefore is it requisite for any person to take that covenant upon him more than once.

Q. If after this ratification a person put himself out of a state of grace, upon his sincere repentance, what are the means of restoring him again?

A. The Holy Eucharist is appointed to communicate to us the body and blood of Christ, 1 Cor. x. 16. Ma. xvi. 16. 1 Cor. xi. 24. Christ by the cross became an expiatory sacrifice for the sins of mankind, Heb. ix. 12, 14, 28. x. 10. 1 Pet. ii. 21, 24. iii. 18. by repeated devout partakings we constantly renew our broken vow of the covenant of Baptism; and by faith, are truly intitled to a part in Christ's sacrifice (the forgiveness of our sins.)

Q. How does such a devout receiving of this Holy Sacrament strengthen us?

A. As it adds a new confirmation of God's mercy towards us, through the sacrifice of Jesus Christ, and thereby fortifieth and corroborateth us more and more, both in the discharge of our duty, and to a resistance of all such temptations, as may be like to draw us away from it; also being thus secured of a part of Christ's sacrifice for us, we are thereby fortified against all doubts and fears of our salvation: are confirmed against the apprehension of any present dangers or sufferings for righteousness sake; which we shall "reckon not worthy to be compared with the glory which shall be revealed in us." And finally are strengthened against the fear of death its self, which we are hereby assuredly persuaded to look upon as a passage only to a most blessed and everlasting life.

Q. Doth the sufferings and merits of Christ, (which are a sufficient atonement for the sins of the whole world) only atone for those who are regenerate?

A. For none other, but proper subjects, (such as
for

for sake evil, and do good, and serve God by an universal obedience in what God requireth); in whom through a lively faith is renewed the image of God in holiness and charity, though only in degrees, far differing, Matt. vii. 11. xviii. 20. Jo. iii. 23. Rom. viii. 15. 1 Thes. v. 23, 24.

Q. What are the means whereby the Holy Ghost generally assisteth our good dispositions?

A. Ordinarily by the preaching of the word, administration of the sacraments, prayers, reading, catechizing, admonition, godly society, the cross and afflictions, God's benefits, his judgements upon others, contemplation of his works; all which in different degrees God useth as the means of vocation and conversion by the grace of God, for "No man hath quickened his own soul, for it is God which worketh in you both to will and to do of his good pleasure;" nevertheless God is not to be thought tied to any particular method or time, for he calleth man at all the moments of his life: yet whatever the occasion be, which God is pleased to make use of to bring us to repentance and faith, it is still the grace of his holy spirit, and the serious thought of our own wretched estate, that must begin the work, and produce in us that godly sorrow, which finally ends in a true repentance, never to be repented of.

Q. How doth the Holy Ghost sanctify us?

A. By regenerating and uniting us to Christ; disposing us to our duty, illuminating our understanding, sanctifying our will, and enabling us to call unto God, that through his grace we may work out our salvation; disposing us to love our neighbour as our natural self, with a spirit of benevolence and spiritually, with a love of complacence. We ought to wear as frontlets the golden rule of our duty as men: for from our not attending to do unto others, as we would they should do unto us, arise factions, contentions, and persecutions.

Q. Wherefore are the faithful, or lively members of Christ, called the catholic, or universal church?

A. Chiefly,

A. Chiefly; *first*, to distinguish it from the Jewish, which was confined to a certain people, and to continue but for a certain time; whereas the christian takes in all mankind, and to continue to the end of the world, Psa. ii. 8. Acts x. 34, 35. Matt. xxviii. 19. 20. Mar. xvi. 15. Lu. xxiv. 47. 1 Cor. xii. 13. *Secondly*, that the creed comprehends a summary of what all christians are to believe, and every church of any country, professing the same, is a member or part of the universal church.

Q. Is the church of England as established by law, a true part of the catholic church?

A. It certainly is, inasmuch as it professeth the true catholic faith, delivered in the holy scriptures, and drawn up in the creeds of the church, and by the most antient councils acknowledged to be sufficient to denominate those who professed according thereunto, to be truly catholic christians; and also holds communion with all such churches as profess the same faith, and, as far forth, as they do so.

☞ The unity of the universal church and universal communion, which you must hold with all parts; and the difference between the church as visible and invisible, is taught in these passages of scripture following, in which texts I wish you to be well read, for 'tis from the want of love or charity that all our woeful divisions proceed? 1 Cor. xii. Eph. iv. 4-17. Jo. xvii. 21-23. Acts iv. 32 and ii. 42. 1 Cor. i. 10, 11, 13. iii. 3. Rom. xvi. 17. Phi. ii. 1-4. 1 Thess. v. 12, 13. Acts xx. 30. 1 Cor. xi. 19. Tit. iii. 10. Ja. iii. Col. i. 4. Heb. x. 25. Acts viii. 12, 13, 37. 1 Cor. i. 2, 13. iii. 3, 4, xi. 18, 21. Yet nevertheless after all, as man you may chance to err, yet from the purity and meekness of your intention, the diligence of your enquiry, the meekness and entireness of your resignation, which doubt not, will through the mercies and goodness of a gracious God, secure you heaven, and render your error innocent and harmless. For to err is human, to forgive is divine.

To preserve *our charity* for our neighbour, lest that faith which should be the strong engagement to union, become the unhappy instrument of divisions. To this end know, that the christian controversies now on foot, are not about the truth, but sense of divine revelation; none questioning the veracity, but the meaning of God; therefore the glory is no more lessened or injured by variety of opinions, than by variety of capacities, unless in their consequences. For as the bare assent to truth doth not save, neither can the holding an error damn, unless it be such as hath a sinful nature, original, or issue, or such as is not consistent with the honour and glory of the most high God; and indeed no opinion which lessens the majesty of the most high God, can be taken up by any one professing christianity, but that it must begin and end in sin; but yet the aggravation or extenuation of the guilt of a man thus erring, may depend upon so many circumstances, as capacity, education, means and opportunity of better information, the strength of the prejudices, and such like, that he must be left to the judgement of God alone. And our duty as private christians, is to love and pray for him, and to endeavour his reducement by all the pious means we can. The Apostles general rule is, 'Let not the weak judge the strong, nor the strong despise the weak,' living in peaceful temper of these persuasions; happy in the enjoyment of a smooth and settled calm, resigned up to God, staunch and consistent in ourselves, and possessed by charitable hope of our neighbour; endeavouring to keep a conscience void of offence towards God, and towards man; and then we may hope at last to resign our spirit into the hands of a faithful Creatour, in the joys and transports of this precious christian faith.

GENERAL PRAYERS.

BLESSED Lord, who of thy wisdom not only guidest and orderest all things in wisdom and justice, but also performest the same in such a manner that we cannot but acknowledge thee righteous in all thy ways, and holy in all thy works. *We* bless thee for *our* creation, preservation, and the blessings of this life; but above all for thy wonderful love in sending thine only Son our Lord Jesus Christ into the world, that whosoever believeth on him should not perish but have everlasting life. Enable *us* to come unto thee through Jesus Christ, who is the way, the truth, and the life; and according to the multitude of thy tender mercies in him, make *us* sensible of our transgressions against thee, and enable *us* sincerely to mourn for and forsake them; so that *we* may find comfort by having *our* hearts cleansed, and being renewed by thy spirit, *we* may daily grow more meek, more merciful, more peaceable, and more pure in heart; so follow the example of the blessed Jesus, in secret doing good to all men, that a blessing may attend the same; for thou hast declared, "thou art ever gracious to the merciful and contrite, and ever ready to hear the prayers of such as sincerely call upon thee;" therefore strengthen *our* faith in thy gracious promises and kind providence, so that *we* may ever bless thee, who hast revealed to *us* that Jesus is the resurrection and the life, through whom *we* shall overcome death. And grant *we* may so number *our* days, that *we* may apply ourselves unto wisdom; so that by a patient continuance in well-doing, *we* may seek for glory, honour, and immortality. Do thou bless our gracious Sovereign King George, our gracious Queen Charlotte, the other branches of the Royal Family, and all that are in authority in Church and State; and to keep them in the true worshipping of thee in spirit and in truth. Be a father to the fatherless. O Lord bind up the broken in heart; comfort all that are afflicted in mind, body, or estate; fill *us* all with the knowledge of thy will in all wisdom and spiritual understanding, that *we* may with gladness shew forth thy loving kindness in the morning, and thy faithfulness every night, committing ourselves, our relations, friends, and neighbours of every denomination, to thy continual fatherly care, through our Lord and Saviour Jesus Christ, in whose comprehensive words we further pray:—"Our Father who art in heaven, &c."

12 N061

Another, which will serve for either Morning or Evening.

UNTO thy care and protection, O heavenly Father! I commit myself. Preserve me from all evil, from lying, taking thy holy name in vain, profaning the sabbath, or doing any thing contrary to thy divine will and command. By thy grace enable

enable me to do my duty; that neither sloth, idleness, nor ill company, may occasion the neglect of it; that I may be dutiful to my parents, obedient to my governors, teachers, spiritual pastors, and masters; that I may love thee above all things, and make thy laws the rule and guide of my actions. Preserve me from all misfortunes and accidents; leave me not to myself, to mine own weak and shallow understanding; but so guide and direct, so keep and preserve me, that I may live in thy fear here, and be crowned with thy favour hereafter. Bless my father and mother, my sister and brother, my relations, and all mankind. Bless all schools and nurseries of true religion, help me to improve in learning, but particularly in the ways of thy laws, and in the works of thy commandments. By thy providence defend and keep me this [day or night] from all evil, and by thy Holy Spirit continually prevent and assist me. Grant these my petitions, merciful Lord, for the sake of thine only Son Jesus Christ, who hath taught and commanded us to say, *Our Father, &c.*

C O U R T E O U S R E A D E R.

I submit the following experimental sentences to thy serious thoughts.—That seriousness is the greatest wisdom, temperance the best physick, and a good conscience the best estate.—That all learning in the world, without true piety and the fear of God, is nothing worth.—The fear of the Lord, that is wisdom; and to depart from evil, that is understanding.—Accustom yourself to an habitual consideration of your ways; examine frequently what good or evil you have done, and how you employ your time.—Consider the shortness of time, and the length of eternity; then you'll feel the excellency of piety and religion, and by God's grace know that the ways of Wisdom are pleasantness, and all her paths are peace.

F I N I S.

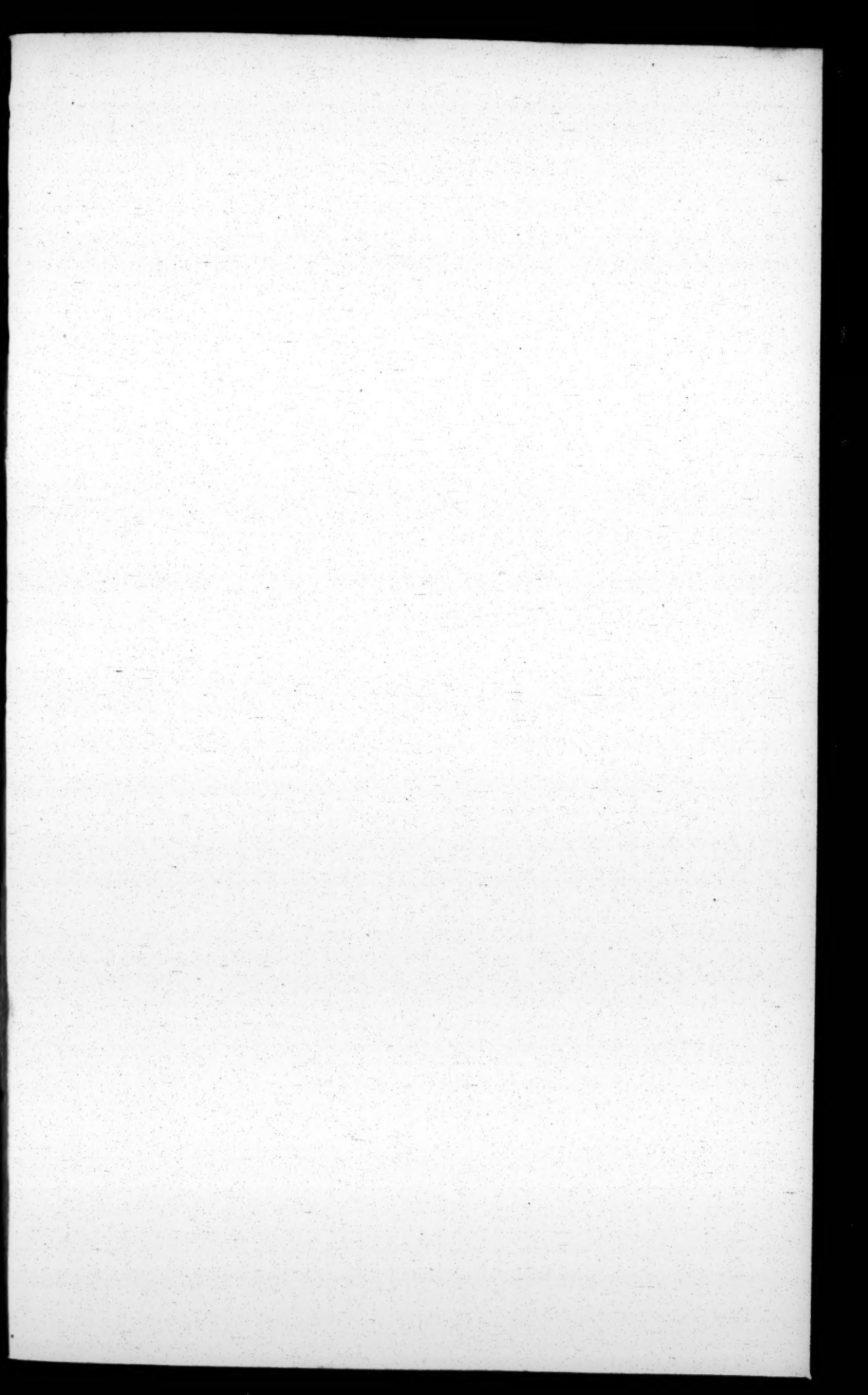
A

B

A B

1942

12 NO 61



4475. b. b. 29.